

Felo de se: July 76

OR, A
WARNING
Against the Most
Horrid and Unnatural Sin
OF
Self-Murder.
IN A
SERMON

Preached at
St. Peters of Mancroft, in Norwich,
June 7. 1782. Upon Job ii. 9, 10.

By JOHN JEFFERY, D.D.
Arch-Deacon of NORWICH.

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TO THE
READER.

I Cannot without an Impatience of Sorrow, and Horror of Compassion, bear the Reports of so many as have of late Laid Violent hands upon themselves; and been Guilty of the most Unnatural Wickedness of Self-Murder.

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I should

To the READER.

I should no more Forgive my self, than They can Forgive themselves; if, being under the Power of those Considerations, which now affect me, I did not Contribute what lyes in me, to put a Stop to this astonishing Barbarity.

'Twas this Design which moved me at first to Preach the following Sermon; and which since has prevailed with me to Publish it.

In

To the READER.

In it I Remonstrate to
Men, in the Name of God,
and of themselves; against
such unnatural Violence: why
will ye dye! God grant
that the Living may lay it
to Heart, and Pity them-
selves; and endeavour to
Live as long as they can
here, for this End, that
their Souls may Live for
ever.

W A A 4

This

TO the READER.

*This is the hearty De-
sire and Prayer of Him, who
is your ;*

Affectionate Friend,

John Jeffery.

*that the Living may lay it
most and Pity them-
selves ; and endeavour to
live as long as they can
here, for this End, that
their Souls may have for*

A A A Warning

A Warning against the Horrid and Unnatural Sin of Self-Murder, &c.

Job II. 9, 10.

Then said his Wife unto him, Dost thou still retain thine integrity? Curse God, and dye. But he said unto her; Thou speakest as one of the foolish women speaketh: what? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

THE Text is the Answer of Job to the Suggestion of his Wife: Her Suggestion is contained in the 9th verse, and his Answer in the 10th. In her Suggestion

gestion there are Principles of extreme Wickedness, and Folly; in his Answer, there are Principles of the truest Wisdom and Piety. I shall lay them both before you, when you have briefly considered the Case of the Persons, and the Occasion of the Discourse.

Job 1. 1, 2, 3. We have first an Account of the Godliness and Prosperity of Job; and then we have an account of the Change of his Condition; and the Constancy of his Vertue. The Change of his Condition, consists in the Loss of his Estate, and the Death of his Children, in his Suffering of Pain, and Contempt. We have also a report of the Constancy of Job's Vertue. He was the Same upright man in his Adversity, that he was in Prosperity; notwithstanding the Calumny and Reproach of his Enemies.

Job 1. 20, 21, 22. This was the Case of the Persons; and the Occasion of the Discourse: in which we may consider

Job 2. 9, 10. I. The

Job 1. 1, 8-11. The

Job 2. 3-6. The

I. The Principles of *Wickedness and Folly*, in the Suggestion of Job's wife, who said unto him, *Dost thou still re-* Ver. 9.
tain thine integrity? Curse God, and
dye.

II. The Principles of *Wisdom and Religion* in the Answer of Job: *Shall we receive good at the hand of God, and shall we not receive evil?*

I. Here are the Principles of *Wickedness and Folly*, in the Suggestion of Job's wife: which will appear by considering

1st. That which she *Blamed him for*, viz. the Retaining of his Integrity, in his affliction: *Dost thou still retain thy integrity?*

2^{dly}, That which she *Advised him to*, viz. To end his Affliction by his Death, *Curse God, and dye.*

1st, Consider the *Wickedness and Folly*, of her Principles, in that which she *Blamed him for*, viz. the Re-
A 4 taining

taining his Integrity, in his affliction;
Dost thou still retain thy integrity?

- This answers the Character that was given of Job in his Prosperity, viz.
- Job 1. 1. that he was a perfect and upright man, one that feared God, and eschewed evil, i. e. one that was truly Religious. *Dost thou still retain thine integrity?* i. e. in the midst of thy afflictions, notwithstanding all thy Losses, and Sufferings? This Principle looks like that of the Devil, who suggested that Job was Religious, only that he might be Prosperous in the World. *Doth Job fear God for naught?* As if men were to Own God by Religion, that God might Reward them with Prosperity. This was *her* Principle of Religion; God bestows Prosperity on the Religious; and Inflicts Adversity on the Prophane; therefore be Religious.
- 1 Tim. 6.

So 'twas indeed concerning the Nation of the Jews (the Body of that People) but 'twas not so concerning Particular Persons. In that Political State of Religion, the Blessings and Curses did

did concern the whole Jewish Nation; Deut. 28.
rather than particular persons: and
among *them* Religion was constantly
rewarded with Prosperity; and Irre-
ligion constantly Punished with Adver-
sity. But it was never so with parti-
cular Persons; as Job's wife suppo-
sed.

Her Inference from whence was, that
God forsook men, when He suffered
them to fall into Adversity; and there-
fore, for men in such case, to be Re-
ligious; was a vain thing.

All this supposition concerning Job
was false, and contrary to God's Te-
stimony given of Job in his Prosperi- Job 1. 1.
ty, that he was a perfect, and upright
man, one that feared God and eschewed
evil. And the same is Job's Character Ver. 8.
in his Adversity, A perfect and an up- Job 2. 3.
right man, one that feareth God and es-
chemeth evil; and still he holdeth fast his
integrity, although thou movest me a-
gainst him, to destroy him without cause,
saith God to Satan.

That

That which Job's wife Blamed Him for, was, that he did Retain his Integrity in his Affliction. The Folly and Wickedness of which Principle do appear in these two things:

1. That Nothing but his Integrity could Support him in his Affliction.

2. That Nothing but his Integrity could be sufficient to ground a hope of Deliverance from his Affliction.

1. That Nothing but the sense of his Integrity could Support him in his Affliction. There was no outward support now left to him: for he had Lost his Estate, and Children; and he suffered Pain and Reproach. His Friends, who came to minister comfort; did but increase his sorrow, such Miserable comforters were they.

Job 2. 11,
12, 13.

But nothing can make a man Miserable, if he be Religious, who adheres constantly to God. Originally we were nothing; and we always Depend upon Him from whom we received our being.

being. We received that from the Perfection of Godness; and upon it we continually depend. A Religious man employs his Faculties about God, and so enjoys himself: he Refers himself to God, and Rests satisfied in him. The conscience of his Integrity produces Courage in his heart. Our Rejoy-^{2 Cor. 1. 12.}cing is this (says the Apostles) that in simplicity and Godly sincerity we have had our conversation in the world. There- by they are sure of Gods favour; and that it shall be finally well with them; and that all things shall turn to their good. Though Job had lost all which he had, but his Religion; that was bet- ter to him than all, and was instead of all things else. God forbid I should justi-^{Job 27. 5, 6.}fy you (says he) till I dye I will not re- move my Integrity from me. My Righ- teousness will I hold fast, and will not let it go; my heart shall not reproach me, so long as I live.

Guilt of Conscience, Malignity of Sin, and Condemnation of a Man's self; are the Worst Evil, that can be- fall any Man: no Prosperity can make such

such an one happy. And on the contrary, a good Conscience, a religious Spirit, and Self-Approbation, are the *greatest Good*; and nothing can make such an one Miserable.

To abandon his Religion *now*, in the time of his Adversity; was to Abandon *that* which he most needed, the only *Good*, he had left, that which was sufficient for his support, and satisfaction in the want of all things else. Therefore her advice was *Folly and Wickedness*, because Religion is our only support in Affliction. Her Reasoning was most absurd in saying, *Dost thou yet retain thine integrity?* when at that Time, there was the greatest need of it.

2. His Integrity was the only ground for *Hope* of Deliverance from the Affliction. Prosperity and Adversity are not in Men's own Power; but altogether in the hand of God: And, could any one think, that God was to be Reconciled by Provocation? Could sinning against Him, induce Him to Deliver a man from Misery? If we suppose

God were not willing that the Affliction should continue, even then our Application to Him, (who brought it upon us, and could deliver us from it) was necessary.

Job's Integrity was his only Recommendation to God; and the Religious knows it shall be well with them. I

now that my Redeemer liveth, &c. He

Job 19.
25, 26, 27.

believed there should be Deliverance from his Affliction, though he was almost destroyed by it. So extream was Job's Calamity; that in this passage, he is thought by Christians, to speak of his Resurrection from the Dead. There was no Hope, but in God; and he had no Ground of hope, but from his Religion. To cast away his Integrity, was to expose himself to Despair: and sure Despair brings no Ease under the Affliction, but adds the worst exasperation to it. This was therefore notoriously Wicked and Foolish advice, which Job's Wife gave him in his Extremity. Thus was the Suggestion foolish and wicked: if we consider (1.) That

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which

which she Blamed him for, *viz.* that he still retained his Integrity: as if men were to be Religious only in Prosperity; and there were no reason to be Religious in Adversity.

2ly, Consider that which she Advised him to, *viz.* To end his Affliction by his Death, *Curse God and dye.* This was excess of Wickedness and Folly. She advised him to dye, who could not dye, but by his own hands; by Murdering himself; then which nothing upon earth is more Horrid, and unnatural: What no Creature but man, that ever lived, would do.

But she pretended, that his Affliction would end with his Life. How knew she that? This is an Opinion, which none but the Father of Lyes, and the Destroyer of Men could suggest: That there was no Life after this.

But see the whole of her Advice, *Curse God, and dye.* The Original word signifies both to Bless and Curse: Blessing signifies an Act of Religion: Cursing

Curſing is an act of Prophaness. The LXXII. make the Speech of Job's wife much larger, in this place, to exasperate him; and concludes, "Speak a word to the Lord, and make an end. But, in other places of this Book, ^{Job 1. 5.} and in many other places of Scripture, ^{2. 5.} this word is by some Translated Bless; even when One would think the Subject could not bear that Interpretation: as *It may be my sons* ^{Job 1. 5.} *have sinned and Blessed God:* and *He* ^{2. 5.} *will Bless thee to thy face.* So the LXXII in one, and the vulgar Latin in both: So Jezebel advised to set up Witnesses against Naboth, who should say ^{1 Kings} *Thou didst Bless God, and the King;* ^{21. 10.} *and then carry him out, and stone him that he may dye.* And so they did Testify, saying, *Naboth did Bless God and the King: and then they stoned him.* So the LXXII. Our Translation is, *he did Blaspheme, or Curse God and the King.* The Vulgar Latin is according to the LXXII. But the History is not consistent with this Interpretation.

Both

conform to Rational Nature.

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In the Text, the Vulgar Latin is
Benedic Deo, & Memento Bless God and
 remember him; and Tremelius make these
 words an Explication of the former;
Adhuc tu letines integritatem tuam benedi-
dicendum Deo, atque memento? But
 it is uncertain, what she advised him
 to, as to Religion; (for the word is
 Equivocal.) Whether she meant, To
 Bless God; and do an act of Religion:
 or To Curse God; and do an act of
 Profaness. 'Tis certain, she Advised
 him to Murder himself; and as Prepa-
 ration to that Horrid and unnatural
 Fact; We Advised him to
 Worship God; or
 Blaspheme God; and
 then to commit the Murder.
 Strange advice, either way! A
 strange Preparation for Death! A
 strange way of dying, by Ones own
 hand.
 To Murder ones self, is contrary to
 the Sensitive Nature. To prepare for
 it, by Adoration, or Blasphemy; is
 contrary to Rational Nature. Both
 the

the Fact, and the Preparation, are most Unnatural, and Horrid! (1)

If the Devil had given Job Counsel, he, who is the Abaddon, the Enemy of GOD and Men, would have advised thus: Worship God, and Murder your self; i.e. Own God, and provoke Him: Blaspheme God, and dye, i.e. Provoke God, and make Reconciliation impossible. If either of these be not the excess of wickedness and madness, nothing can be so.

Rev. 9.
11.

1. The Committing the Sin of Self-murder: and

2. The Introduction to it, by Worshipping, or by Blaspheming God

3. The Committing the Sin of Self-murder is the worst excess of wickedness and madness: I mean Folly, Moral Madness. This appears from the consideration of

- (1) The Fact it self.
- (2) The Inducement to it.
- (3) The Consequence of it.

(1.) The *Fact* it self is the greatest Cruelty; the most unnatural Inhumanity. To Murder another, is contrary to the Natural Love of our Brethren: To Murder ones self, is contrary to the most Natural Love of ones self.

Gen. 9:
5, 6.

The Punishment of Murder was Death: Surely your blood of your Lives will I require, at the hand of every beast, at the hand of man, at the hand of every mans brother will I require the life of man. Whoso sheddeth mans blood, by man shall his blood be shed: for in the Image of God made he man. The Reason of this Punishment, is, for in the Image of God made He man. The same Reason is as strong (or stronger) against Murder of Ones self, as against the Murder of Another, viz. That the Person Murdered, has the Image of God upon him. God has a special Right in Him; he is appropriated to God. Murder is an Invasion upon God's Right; a Sacrilegious act; He

Lactant.
L. 3. c. 8.
Qui seipsum occidit, homicida est.
Aug. de C.
D.L. 1. c.
17, 20, 22,
25, 27.

that

that prophanes the Temple of God (as man is) him will God destroy.

1 Cor. 3.
17.

Love of a Man's self is Natural: every Living Creature has naturally a Love of it self; and of those which are as its self, its Off-spring. But He that will destroy himself, is not to be Trusted, that he may destroy any One else; be it his own Children.

Omnis enim est Natura diligens sui. Tull. de Fin. l. 4.

'Tis intolerable that such a Mind should be in a Man: that he should Murder any other; or Murder himself. If that Wickedness be worst which is most *unnatural*; nothing can be *more unnatural*, nothing can be so *unnatural* as this: nothing Worse than this.

GOD is Love, the Devil is Malice: Murder is most contrary to Love, and also to God; who is the Creator and Preserver of men: This is the highest operation of Malice, most agreeable to Satan; the Enemy and Destroyer of Men, Abaddon, and Apollyon.

Rev. 9.

Here is *malignity of sin* to the utmost: and what is the Temper of

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that

that Soul, which is impregnated with such Malignity? Who can Love another, who does not Love himself? John 4. How can he Love God, that does not Love his brother? How can he Love his Brother, who does not Love himself? See then the State and Complexion of that Soul, which can knowingly and willingly consent to this Sin of Self-Murder.

(2.) The *Inducements* to this Fact, are as unreasonable, as the Fact it self. They are summed up in *Discontent*, i. e. violent Impatience and uneasiness, that things should be with a Man such, as the Creation and Providence of God makes them.

That Man who can, by his Wisdom and Power, bring his Condition to his Mind, within the Compass of Right; is allowed so to do: and God does nothing by his Power, contrary to Right. But when a man cannot bring his Condition to his mind, within the compass of Right; then he is to bring his Mind to his Condition, i. e. to be Pleased

Epictet.
Enchirid.
c. 1.
Phil. 4. 11.

Pleased with it, or to be Patient of it; *i. e.* A Creature must Live according to those Limitations, which Reason, and Necessity put upon him.

If Men will do any wicked thing to change their Condition, then they are Impatient of the Limitations of Reason and Right; Conscience and Religion. If men will so far exceed, as to seek for Help to attain their Wills, from the Infernal Powers, as Saul did, when he sought to the Witch at Endor; this is impatience at the Limitations put upon us, by Nature, and Necessity; by God, and Religion. What Enormity is this? that will not endure, that God (who made men) should prescribe Measures to their Powers, and Conditions? Achitophel must have so much Honour and Defence paid to him, and his Judgment; or else he will not Live under the Disgrace. So 'tis as to Wealth or Pleasure; and, upon other Terms, they are Impatient of Life. Yet other men, are easy and pleased, and Joyful, in the

Fletere
si nequeo
superos,
Acharon-
ta move-
bo
1 Sam. 28.

2 Sam. 17,
23.

the same *Circumstances*: which *Pride* makes some abhor; more then *Nature* makes them abhor *Death*.

Is not that man's *Mind* and *Judgment* horribly *Perverted* and *Depraved*; who will not *Submit* to the *Providence* of *God*, and the *Necessity* of things, and the *Laws* of *Nature*, and the *Condition* of the *World*? If these men be *Mad*, 'tis their *Vice* has made them so: and, excepting by bodily distemper, none is made mad, but by *Pride*.

A *Mad* man is not *Compos Mentis*, is not himself; but *Wo* be to him who makes himself so, by *Pride*: That is not a *Natural*, but a *Moral Evil*; and such a *Man* as does this, first confounds his *Principle* of *Reason*; and then destroys himself. No wonder that *Pride* should have this *Malignity* in it: 'tis the *Original* of sin, in *Angels*, and *Men*. It turned *Angels* into *Devils*; and they were every one of them *Felo de se*, and was that *Angel Compos Mentis*? was he himself; who was too *Proud* to *Live* under the

1 Tim.

3. 6.

Gen. 3. 5.

the Laws of Heaven? No sure, but 'twas his Wickedness made him so: and *That* can be no excuse. 'Twas *Madness* indeed, but 'twas a *Moral Madness*; the Madness of sin; not a Natural Madness, a Distemper of Body. The Distemper of the Body is pityable, but the Distemper of the Mind is culpable.

See then the horrid *Inducement* to Self-Murder: so Men, and so Angels destroy themselves.

(3.) Consider the *Consequences* of this Self-Murder; and that must be a lasting *Infamy* among men; and (for ought I can see to the contrary) the eternal *Perdition* of Hell. We have seen what *Malignity* of sin there is in the *Fact*, and in the *Inducements* to it: and if any Soul can be Happy under the Malignity of sin, *Devils* may be Happy; for 'tis the Malignity of sin that makes Hell within them.

And the wickedness of Self-Murder has this direful Property in it, that it cuts off Life; ends the Time of Probation;

bation, makes it Impossible to work out the Malignity of Sin, by Repentance, and Renewing of the Mind. That cannot be done, which there is no time for the doing of: and he that Dyes by his own hands, dyes by his sin, and in his sin.

The Malignity of sin, which was stronger in him, than the Instinct of Nature, and prevailed against it; must go out of the World with the departing Soul: and what must the Character, what the Portion of such a Soul be?

I am sorry for the Necessity of saying this; but Woe be to the Living man, who does not Believe it. Pride and Impatience makes an extream Uneasiness to the Mind of Man: and the Malignity of this Mother-sin is very great. 'Tis manifestly so, by the present effects; to cause a man, that has Nature, and Reason teaching the contrary; to Murder himself. What Malignity is worse, against Another man? But such Malignity against Ones self, must be exorbitant. With
this

this Malignity of sin, he that is *Fallen* (dies) *With this Malignity of sin, his Soul goes into the other World* and Blessed God! what is its condition there?

Thus the *Fact* it self,
The *Inducement* to it,

The *Consequence* of it are dreadful

This is therefore an excess of Folly and wickedness, so the *Fact* is; yet this *Fable's* wife advised to

2. The *Introduction* to it, is the like: be it *Curse* God and dye: or *Bless* God and dye.

To *Introduce* Self-Murder with an *Act of Worshipping* God, how monstrous is this? To own God by *Prayer*, and to affront Him by *Murder*; and to make the one preparatory to the other! To *Pray* for *Pardon* before, and commit the sin after: To *Repent* before the sin; and then sin upon that *Repentance*. What prodigious Absurdities are there in *Wickedness*! None is so much a *Monster* as

a sinner, who is a *Moral Monster*. This way of preparing for Death (when Death is Self-murder) is Astonishing; is enough to Confound the Reason of Mankind.

2. To Introduce Self-murder, by an act of Blasphemy: Curse God, and dye: What a Hellish practice is this! Isa. 8. 21. For men to be in Distress, To Fret themselves, and look up, and curse their God, and dye? What Enormity is this?

Rev. 16. 9. God has Power over every Condition of his reasonable Creatures; & they know it: but 'tis thought to be a Description of Hell, where men were scorched with great Heat, and Blasphemed the Name of God, which hath Power over these Plagues, and repented not to give glory to God. They gnawed their Tongues for pain, and Blasphemed the God of Heaven, because of their pains, and their sores, and repented not of their deeds.

Blaspheme God and dye! What? Provoke God to the utmost, and then Hurry your self, by Murder, before his dreadful Tribunal? What degeneracy can make a man do this? These are the Cases, that Job's Wife might mean, but add

3. That one Murders himself without any such Introduction to it, at all. Is not this as much like a Beast, as the other is like a Devil?

Like a Beast did I say? I *wrong* the Beast in saying so. No Brute ever was so stupid, as to Murder it self; as to destroy its Life. Every Beast, to the last, avoids as much as is possible to it, the destruction of its own Life. Death is the *most Terrible* thing to those who Live: and where is the Reason of Man, where is the sense of a Beast in him, who does not Fear Death? Can there be any Condition in this World, worse than Death? Can there be such a Condition of any one, who is not under the Torment of any Disease, or Cruelty of any Enemy? Can one who has Health,

Arist.
Eth. Lib.

Health; and Ease; and who Wants nothing that is naturally necessary; who Suffers nothing that is intollerable; destroy his own Life? Where is the Understanding and Sense of a Man; when the Malignity of sin has Sovereignty in the Soul? No Malignity is like the malignity of sin. To chuse death; and murder ones self; and never Think *whithen am I going* What shall become of *me* in Eternity? How shall I appear before God? where can I meet such Murderers as Achitophel and Judas (who hanged themselves) but in the Lake which burneth with Fire, and Brimstone, which is the second (the Second, and Eternal) Death. What, Destroy Life by a sin, of such heinous Nature; and be hurried on, by the malignity of such a high degree, and cut off the very possibility of Repenting? What may sin bring Men to! *show how* *W* *id* *ni* *no* *ib* This is the Excess of Wickedness, and Moral Madness; if we consider, either the Perpetration of the Fact, or the Introduction to it. *Dost thou* *still*

Rev. 22.
8.

*Still retain thine Integrity? Curse God
and dye.*

Strange! That the Wife of a man's
bosom, if she had been Born of the
Rocks; and had a Heart harder then
they; if she had sucked the breasts of
Tygers, and had the Cruelty of all Sa-
vage Beasts, should give such advice to
an afflicted Husband, as *Curse God,
and dye.* Is *this* Pain intolerable, and
are the Pains of Hell easy? Lord,
what is Man! These Principles of
Wickedness and Folly are Hellish, and
Diabolical. But that a Man should
Live by such principles, with respect
to himself: that he should *Dye* upon
such Principles! Hear, O Heavens,
and give ear, O Earth, and be Asto-
nish'd, be horribly afraid at this?

II. There are the Principles of *Wis-
dom and Religion*, with which these are
to be answered, with which *Job* An-
swered them.

One would think there were neither
Principles of Religion, or Wisdom,
or Reason or Sense, in those who can

C

admit

admit the other; who can think of them, without Horror.

The Censure of those Principles is Just. This is to speak as Fools speak. These are Principles fit for those only, who have no Understanding. The Confutation of them is short, and easy; Shall we receive good at the hand of God, and shall we not receive evil?

There are Losses; and the man was once in a better Condition; and 'tis hard for him, to Want; who never knew any thing but to Abound.

There are Sufferings; and Pain is hard to him, that always Lived at Ease. So it was with Job: He had great Substance, and many Children: and knew how to take Comfort in both. His Substance is all lost, and his Children are killed, and He is left desolate in Poverty, and Sicknes. What shall he do? What does Reason, what does Religion direct a man to, in such a Case? Sure God, (He that gave all this, and He that Took away all this) has left Marks of himself, so as not to be Forgotten. If a man can, in his Prosperity,

Job 1.
2, 3.

Prosperity Forget God, and himself; sure he cannot Forget them in Adversity. Well: there is a God that Orders all things with Wisdom, and Goodness; and *Thou* art one of his Creatures, that depend intirely upon Him; and are taken care of by Him: 'Tis thus at the worst. But Men are not in *Job's* Condition; before they take desperate Resolutions against themselves: and if they were, They had Received Good from God, else they could have Lost nothing now: They have long escaped the Evil, they now suffer; else that evil could not now have fallen upon Them. God gave that Enjoyment of Good; God gave that freedom from Evil. Shall not God Govern *His* own World, and his own Creatures as He pleases? especially since He never does any thing, contrary to Right? He does nothing but what the Perfection of Goodness does.

Shall a Creature be Absolute, and Independent? Can a Creature Live

without God; Can he Be, and not be Subject to Him? Vain man! that wouldst be, what no Creature can be; and who wilt not Live at all, if Thou mayest not Live, as thou Pleasest! Thou wilt not Live: But art thou sure thou canst kill thy self, and Dye? Canst thou destroy the Life of Soul, and Body? *This vexation and Uneasiness is in thy Mind;* not in thy Body: and will it Ease thy mind, to destroy thy Body? The Mind is not killed, because the Body is killed; and canst thou kill thy Soul? If thou canst not, what Relief is there in Self-Murder. The Distemper and Malignity of Sin, in the Soul; will still be in it; whether it be in the Body, or out of the Body. And what Reflections must the departed Soul of him make, who murdered himself? Thou art *Alive*: make a stand now, and Take these things into consideration. Canst thou Resist God? and make thy Condition such as thou pleasest, against God? Sure it is Reason, that

he

he who has *received* much Good, more than he deserves, should *receive* that Evil which he has deserved. The Good, and Evil are Received from the hand of God: God gave the good, and Took it away: God sent the Evil, and can take that away too. Remember God and be not high-minded: *Humble thy self under the hand of God, and He will exalt thee in due time*; and thou wilt be at Quiet presently. Be Wise for thy self: he that is not so, is a Fool. Think of being *Happy*, in such a way, as a Creature, and a Man can be Happy: That is, by Religion, and by that only: The Soul that Employs it self about God, is satisfied from Him: This employment is Rest, Righteousness, and Peace: The *Happiness* of a Soul is from the enjoyment of God; and the enjoyment of God is our employment about Him: And our employment about God is Assimilation to Him: *This* is the true, and the only Happiness of Man. *This*, a

1 Pet. 5. 6.

Job 8. 3.

5, 6, 7.

Pro. 9. 12.

man is capable of, in any condition ;
 Mal. 3. 15. and in vain do we call the Proud, Happy : 'Tis Humility, Meekness, Peaceableness, Righteousness, and Universal Charity that makes Men Happy.

This is the Lord's Doing, therefore 'tis Wise, therefore 'tis Good ; and he that will not Acquiesce in what is Wise, and Good ; will rest satisfied with nothing. 'Tis a full Answer to all Discontents, Shall we receive good at the hand of God, and shall we not receive evil ? This is the Principle of Wisdom, and Religion, and by this (the Nature, Reason, and Effect of it) the Folly, and Wickedness of the contrary Principles confuted.

Thus we see (1.) the Suggestion, which Principles of Folly and Wickedness make to men in Distress ; and (2.) the Answer which the Principles of Wisdom and Religion give to such Suggestions.

The Inferences from hence, are

1. Live

1. Live upon Religious Principles, Inform the Understanding, with Religious Knowledge: and Refine the Spirit, by Religious practice. Live with regard to God: walk with Him. Refer thy self to Him, in all things, *not my will, but thy will be done.* Rest in Him, for He is All-sufficient: and what He is in Himself, He is to his Servants. Delight in Him, and you can want nothing. *Whom have I in heaven but thee? and there is none upon earth, that I desire in comparison of thee.*

Maro.

Autemin.

L. 5. § 10.

Lu. 22.

42.

Ps. 73. 25.

2. Consider the Use we are to make of Life, and the Uncertainty of it. We know we must dye; that Death is the Law of our Nature, and the Punishment of our sin. Use Life, while you have it. Life is for Immortality; Time is to secure Eternity in. 'Tis to us, as 'tis used, well or ill: as 'tis used, or not used, and neglected. Make the Right use, and the Best Use of Life.

C 4

3. Take

Felix
quem fa-
ciunt a-
liena pe-
ricula
Cantum.

3. Take *Warning* by the *example* of others: and avoid those sins, which they commit; and Use that Time, which they throw away. *Pity* them; and *Take heed* to thy self.

Pity them: for too much Intense-ness about something, has made them *Mad*; I mean *Morally Mad*: which is the *worst*, because that which is one Fault, cannot excuse another.

Take heed to thy self. Let not a *Passion*, for any thing; or against any thing; Govern thee: Let *Reason* and *Religion* be Supream, and Thou art safe. If Reason be dethroned, thou art not thy self: and if Thou art not thy self, thou knowest not what Thou mayest do against thy self.

4. *Make Friends*, and Use them: find out those who are Faithful, and Confide in them. So in any (so in all) Difficulties, the Mind is eased, and Directed, by Another, who has Freedom and wisdom to Judge. Such an

an one affords the Greatest satisfacti-
on, of any worldly enjoyment. *Oynt- Prov, 27.*
ment and Perfume rejoyce the heart; so
doth the sweetness of a man's Friend, by
heartly Counsel.

A wise and Religious Friend, Mini-
sters to us, what we may expect from
the *Communion of Saints*. We have a
Church of Christians, and may have
the *Communion of Saints* therein, i. e.
the Fellowship of Wise and Religious
persons: Let us Distinguish such from
Others; and Use them, for our Good.
We All Need one another: why
should we be Wanting to our selves, in
being Strangers to Wise, and Religious
Converse?

5. Proceed in a Religious course,
Looking for a blessed Immortality,
an Heavenly, and Eternal Life. There
are no Crosses or disappointments; no
Wants or Sufferings. Here we have *Heb-10.*
need of Patience, that we may do, *36.*
and *suffer the Will of God*: but, ha-
ving done the Will of God, we
shall

shall Inherit the Promises of the
 Rest, Happiness, and Glory which is
 promised.

T O

Conclude.

I have, out of Conscience of my
 duty, and with a heart full (I may
 say of the Agonies) of Compassion,
 given Warning against *that sin*, by
 which a Man Deprives himself of the
 Time, and the possibility of Repent-
 ing of all other sins; *i. e.* of Work-
 ing out the Malignity of sin, which
 frequent Practice and long Custom
 has settled. The contrary Temper
 must be Settled by frequent Practice
 and long Custom of virtue. They
 that are *Accustomed to do ill*, must
 take time to Learn to do well.

Jer. 13.

23

A

A Lord have Mercy on me y^e will
not change the Complexion of *this*
Wicked Soul; and Reconcile it to
God, so as it should (even to Hap-
piness) Delight in a Holy God,
and in an Eternal Employment a-
bout Him.

Therefore, let no man *deceive* him-
self, and think, he may Live in
Sin till death; for Death makes *no*
Spiritual Change in men: It makes
a *Natural* change in the State, but
no spiritual change in the Soul.

Let us Live *as long* as we can;
and Live *as well* as we can; For all
that can be done in Time, is ne-
cessary to Eternity. That man who
is truly Religious, is such as his Re-
ligion is: and the Principles of Ho-
liness must be the Reason of his
Mind, and the Complexion of his Soul;
and that Constitution must be wrought
in Him, by *frequent Acts*, and *long*
Custom;

Custom; therefore begin to Live Reli-
giously betimes; and Live Religi-
ously as long as you can. *not change*
Wicked Soul; and Reconcile is to
God, so as it should (even to hap-
piness) Delight in a Holy God,
and in an Eternal Employment.
Dont Him.

Therefore, let no man deceive him-
self, and think, he may Live in
Sin till death. **SIN** makes no
change in men; it makes
a change in the State, but
no spiritual change in the Soul.

Let us Live as long as we can;
and Live as well as we can; For all
that can be done in Time, is ne-
cessary to Eternity. That man who
is truly Religious, is such as his Re-
ligion is: and the Principles of Ho-
nour must be the Reason of his
and the Complexion of his Soul;
and that Confession must be wrought
in him, by the Spirit, and long
Custom;

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